

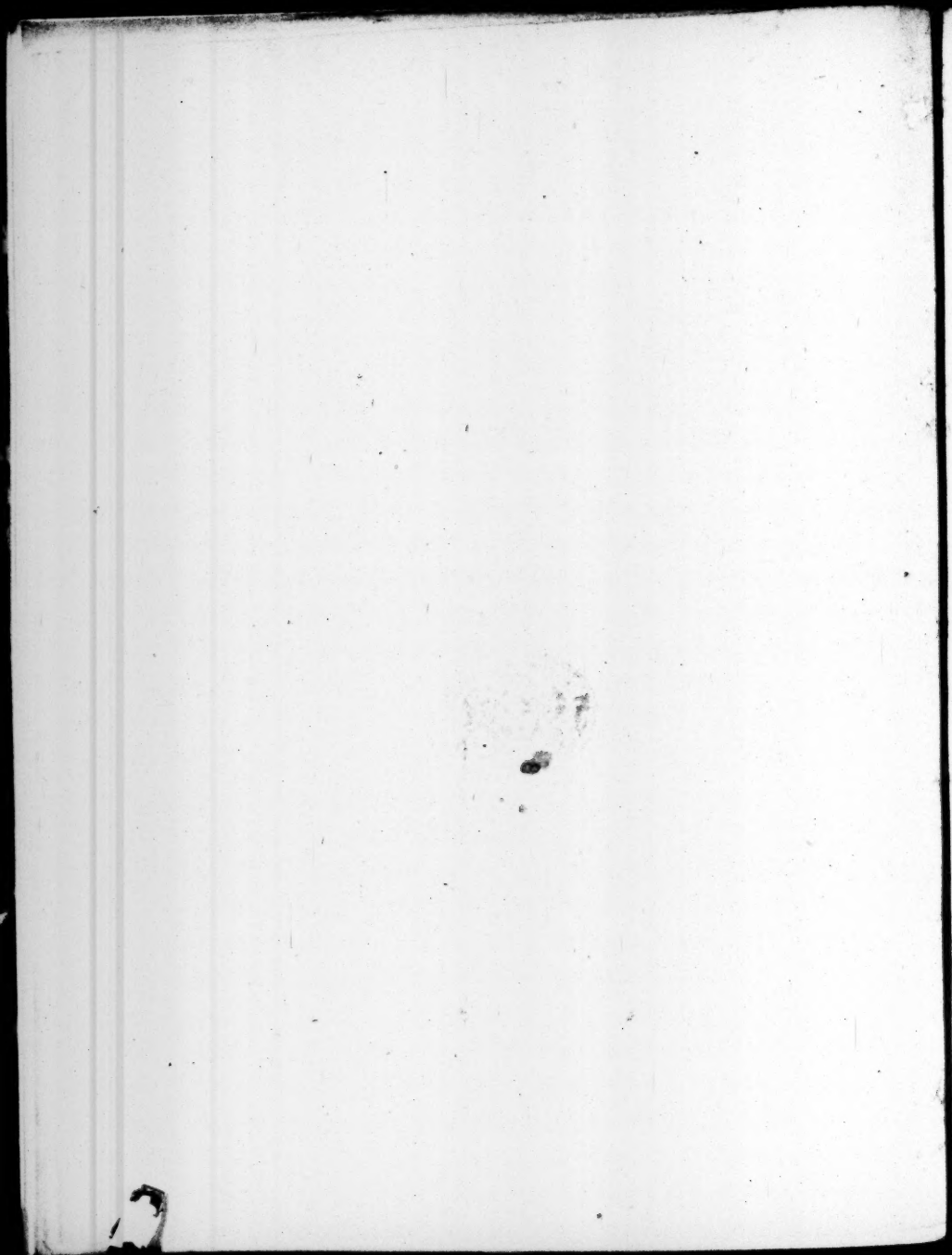
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A  
SERMON  
PREACHED AT  
S<sup>t</sup> MARIES IN OX-  
FORD ON ACT SVN-  
DAY LAST IN THE AF-  
TER-NOONE 1622.

BY  
RICHARD GARDINER Student  
of Christ-Church.



AT OXFORD,  
Printed by IOHN LICHFIELD and  
JAMES SHORT for William  
Davis Book-seller. 1622.





TO THE TRVLIE NOBLE,  
AND RIGHT HONORABLE,  
RICHARD, *Earle of Dorset*, my  
Singular good Patron.

Right Honourable:

**H**ERE is euer a certaine presumption had of the fauour of good men, so there be a reason added to accompany their iustice. Mine, which giues boldnes to call vpon your succour is, that I am falling vpon the torture of publike Censure more through the *seueritie of Command*, then the *libertie of my owne will*. I know the curiosity of the *Eve* is not so quickly pleas'd, as the *flexibilitie of the Eare*. And therefore the *Fate* of acceptation among *Criticall Readers* may perhaps proue different from that fauourable approbation of my *Hearers*. Howsoeuer, seeing it is thought fit by the

*Indicious* that this weake discourse should not expire with that short hower wherein it was deliuer'd, with neglect of all malignant Censures I passe through the *Presse* vnder the safeguard of your *Honor's* protection. Why I should dedicate this first living Issue of my braine to your *Name*, cannot seeme strange to *Any*, which Knowes You my *Patron*, and mee your *Eleemosynarie*. For who hath more interest in the *Grape*, then *Hee* that planted the *Vine*? I am vnwilling to intangle my selfe in *Obligations* to other men, when I am to giue you *Securitie*, and to passe my selfe ouer to your *Honor*.

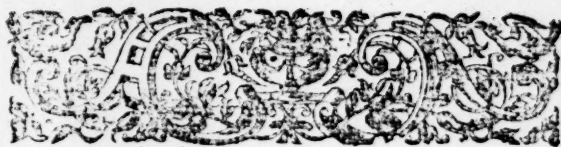
As was my *Auditory*, so is my *Sermon*, *Scholasticall*, and *Popular*: *Politically*, and *Morally*; Endeauouring according to my slender facultie to worke vpon *Man* first as he is *Man*, by his vnderstanding part: then as hee is a *Christian*, by his will, and affections. The first part is somewhat difficult, and intricate, but yet so languag'd, as it is made obuius, and familiar to the meanest Capacitie. The later part is more liuelie, and more easy, wherein a good heart may finde some sweet relish, if it be rightly chewed. The iniquity of the times requir'd  
mee



mee to beseech all such, who are indued with  
the right of *Presenting to spirituall Promotions*, that  
they would call to minde what a fearefull ac-  
count such shall one day make, which cease  
not to preferre their priuate gaine before the  
publike good. *The Archers shot at Ioseph*, & they  
were his brethré. *The Archers shoote at our Church*,  
and some of them are her Children, whom  
shee selected to bee her *Stewards*, and faithfull  
*Disposers*. For alas it is notoriously knowne (as a  
religious defender of our Church Rites com-  
plaineth) that many Church-liuings haue bin so pa- T. M.  
red to the quicke, that now they are hardly able to yeeld  
vitall nourishment; so sharply haue they beene launced,  
and lost their best bloud. For distinction sake I  
haue vnmask'd the turbulent *Puritans* in our  
Church, that they may no more abuse the  
world vnder that *Impropriated* title of *Godly*, and  
*zealous Professors*. If any ridiculously affecting  
that *Scar-Crowe* title of *Martin Mar-Prelate*  
shall through a giddy conceit of a distemper'd  
braine account it a crime to be *T h i l o - P i s c o p a l l* in  
an absolute Kingdome, or *Monarchicall* State,  
Hee must likewise implicitly affirme it is a  
crime to bee *Θ ι λ ο - C α π α λ υ ς*. The sequell is groun-  
ded

ded vpon that *Soueraigne Maxime* , They which  
would haue *No Bishop* , would likewise haue  
*No King*. And so by violating *Episcopall Iurisdic-  
tion*, obliquely they vndermine *Regall Authority*.  
I will bee sparing at this time in rubbing these  
sores , neither will I now inferre how the sen-  
tence of the law should bee pronounc'd a-  
gainst such *State-wormes* , because *there is a time  
to keepe silence, and a time to speake* . Thus praying  
for the encrease of all true honours vpon your  
*Noble Family* , My conclusion shall bee a Pro-  
testation, that if your occasions should stoope  
so low , as to commaund so poore an Instru-  
ment as my selfe in *your Seruice* , your *Honor*  
shall finde, I would not easily grow weary of  
your Commaundments , nor soone forget  
your fauours.

Your L: humbly deuoted  
RICHARD GARDINER.  
*ex Aede Christi.*



## GEN. CAP. 45. VER. 8.

*So now, it was not you that sent me hither, but God: and he hath made me a father vnto Pharaoh, and Lord of all his house, and a Ruler throughout all the land of Egypt.*

**T**HE successe of things, and event of counsels is in the hand of God: for the way of man (saith the Prophet *Jeremy*) *is not in his own power. Ierem. 10.* er, neither lies it in man to direct his owne steps. The evidence of which positiue, and measur'd truth is in none descri'd more fullie, then in this Standard of examples, blessed *Ioseph*, the Prolocutor in my text. Not to wander in a Labyrinth, or maze of circumlocution, but a short tale to make, and that vndoubtedly true; *Jacob*, as yee all know, had twelue sonnes, of whom it befell, that as in his flock there were some black, some white, so among his children some good, some bad. *Ioseph* was the yong'st saue one, and the onely respected of his father, either for the loue he bare to his mother *Rachel*, or rather because *Jacob* begot him in his old age.

age. For children then begotten, are commonly best belou'd of their *Parents*, in that they make them seeme young againe. Whether for these, or other reasons, certaine it is, the superlatiue loue of the father procur'd an vnparallel'd envie in the brethren. For they stripe him of his coate, cast him into a pit, and sold him into *Egypt* for a slaue. So soone as he was brought into *Egypt*, he was brought as it were *sub hasta*, and sold the second time to *Potiphar*. Here the wittie malice of his *Mistresse* cast him into the dungeon, and laid him in the stocks, vntill the yron entered into his soule. But in processe of time (as God would haue it) the Prince of the people freed him from his bonds, and rais'd him to such a height of honour, as that without *Ioseph* no man could lift vp his hand, or so much as wagge his foote throughout all *Egypt*. Being in this state, and authority, the Almightye calls every where a dearth vpon the land, so that *Jacob* is constrain'd to send his sonnes into *Egypt* to be their fathers Purveyors. At the first they finde rigour in his face, but the more he seekes to hide his affection, the lesse it will be hid, every one might read it in his eies. At length he puls of the vizard, and reveales himselfe to be *Ioseph*, their brother, whom they sold into *Egypt*. But perceiving that the sound of these wordes tormented their consciences with a remembrance of their ill-deserving guiltinesse, out of the natieue gentlenesse of his disposition makes it his glorie to passe by their offences, and labours to perswade them they did him a good turne in selling him; that he had never bin so great, had not they so sinned, sweetely insinuating in these comfortable, and gracious tearmes. *Be not grieued*

ved, nor angrie with your selues, that yee sold me hither: for God did send me before you to preserve life, and againe repeating the very words, God sent me before you to preserve you a posterity in the earth: at last he takes vp my text as a graunted conclusion. So now it was not you that sent mee hither, but God: and he hath made me a father to Pharaoh, and Lord of all his house, and a Ruler throughout all the land of Egypt.

Thus much is impli'd in the very barke, and rinde of my text; but this is no time to angle about the shore, & therefore by your leave I will let downe my net, and launch into the deepe, where you may finde a strange *Action*, and as strange an *Euent*. The *Action* is in the Mission, or sending of *Ioseph* into *Egypt*; the Consequence, in that he was made a father to *Pharaoh*, a Lord of all his house, and a *Ruler* throughout all the land of *Egypt*. In the *Action* consider the principall, ouer-ruling cause, or if you will the Orderer, and Disposer of this *Action*, and that is put downe first Negatiuely, *Not you*; Then positiuely, *But God*. The maine point is in the Modification of the *Action*, or in the manner how *God* sent him, and not they; and how they, and not *God*. These circumstances are so involu'd, that I must handle them ioyntly. In the *terminus*, or Consequence of the *Action*, you haue *Iosephs* aduancement, or exaltation, and therein his *Piety* in ascribing all to *God*, as to the primarie efficient cause of his exaltation, *He made me*. Secondly, the *Dignities*, and titles conferr'd vpon him. The first in a borrowed sense is stiled paternall, and heere is expres'd the correlatiue in that Paternity, *Pharaoh, who made me a father to Pharaoh*. The second title is Politicall, or ciuill,

and that's two fold, *Lord, and Ruler*; the Seigniorie, or Place of this Dominion, and regiment, is of *Pharaohs house, and throughout the land of Egypt*, and here is design'd the Extent, and amplitude of this Dominion, and regiment, *of all his house, throughout all the land of Egypt.*

If any Criticall Sceptique shall perhaps discover the former part of this text to be somewhat thornie, while the matter is in handling, let him knowe that I hold an argument, which is too vulgar, and too popular, not altogether proper for a *Comitiall* assembly; and yet if you can haue so much patience, as to attend vnto the euent, or Consequence, which is the later part propos'd, I doe not doubt, but through *God's* gracious assistance wee may gather some grapes euen from these thornes, and a few Roses from these Thistles. *So now it was not you that sent me hither, but God.* Such hath beene the stupiditie, & fortifines of some Philosophers, that as if the senses of their bodies were sealed vp, and the faculties of their vnderstandings quite exil'd, I knowe not with what folly shall I say, or madnes, they link'd all occurrences to a poeticall chaine of fatall necessitie. Others no lesse desperately wilfull, fram'd an imaginative Goddesse of their owne fraile capacitie, & attributed the soueraignty to Chance, and Fortune. But diuines tell vs, *Quod Deus neg. laborat in maximis, neg. fastidit in minimis, sed membra culicis, & pulcis disponit*, that the Almighty which dwells on high, humbleth himselfe to behold the things belowe, and besides his generall providence, which is seene in the gouernement of the whole vniuerse, particularly moderats, and sweetly determines each singular action, & accident from the greatest to the smallest. *No sparrow lights vpon the*

S. Amrose.

S. Augu.

Matth. 9.



the ground, which is the smallest accident any man can thinke, without the knowledge, and foresight of God. No drop of water falleth from the clouds without his ordinance; *Jer. 14.* and which is more, the very teares which trickle downe our cheeks be numbred in his bottle: what seemeth farther in the sight of man from any certaine course or line of Providence, then by the glauncing of an arrowe from the common marke to kill a trauailer passing by the way, and yet God himselfe is said *tradidisse hominem* to haue deliuered the man into the hands of the shooter. *Exod. 21.* The Whale which came to deuoure the Prophet *Ionas*, may seeme to haue arriued in that place by chance, but the scripture testifies, *Dominum preparasse* *Ier. 17.* *p. scem*, that God prepared this great Fish to receiue the Prophet for the greater setting forth of his owne glory. By the diuersitie of opinions among these Brethren we may gather, that the selling of *Ioseph* into *Egypt* for any thing they knew, was accidentall, and yet this very *Ioseph* confesseth that he was not sold away by their counsell, and aduice, but by the providence of God, that afterwards he might bee better able to refresh, and relieue his aged Father in a common dearth, and misery. To come then to the Orderer, and Disposer of this, and whatsoeuer purpose, first you see that every thing, which commeth about, is in some sort God's effectuall working. *Of him, by him, & from him are all things: Things Rom. 11.* are of two sorts, good, or euill; In good things there is no question, for the Lord's efficacy is stil working both in making, and in sustaining them in the being receiued from him. The difficulty is in things euill. Euill is either of punishment, or sinne; of the first God himselfe is the



Author, for out of the mouth of the most high proceedeth euill: *Lam. 3.* Euill of sinne is wholly from Satan's suggestion, and man's corruption. But yet here lies a *Gordian knot*, the vnloosing whereof hath exercis'd the wits of most ages. The *Manichees* not knowing how any euill could be deriu'd from Him, which is the fountaine of all goodnes, most blasphemously fram'd two beginnings, which is one, two Gods, a good, and an euill God. The *Libertines* being not able to distinguish an Accident from a Subiect; the malignitie, or deprauation of the Action, frō the Action it selfe, assign'd the fault, as well as the fact, the obliquity of the worke, as well as the worke it selfe, to the only good, and righteous Creator both of things in heauen, & of things in earth. These men would haue God, and his doings subiect to their iudgement seate, and whatsoeuer they cannot comprehend within the narrow reach of their owne wits, they can finde no reason, nor goodnes in it. They will not make their iudgments agree to God's doings, but they will haue God to make his doings agree to their iudgments. Not to strike vpon these rocks of error, and heresie, but safely to keepe the maine, *my first position is*, that the treason, and cruelty in selling *Ioseph* proceeded from the brethren, and not from God; *The execution thereof*, (that is) the selling it selfe, was likewise done by them, yet not without God's especiall permission, & powerfull gubernation. Treacherie, and cruelty is a breach of God's reueald will, and therefore cannot possibly passe vnder his approbation; for all irregularitie hath such a disproportion with the Diuine Nature, that though Gods infinite power can doe all things, yet he cannot sinne, though Gods essence being

being incomprehensible be in all things, and all things in it, yet can neither sinne be in it, nor it in sinne; though his goodnes, and loue in some kinde, and measure be extended to all his creatures, for he causeth *his sunne to shine, and raine to fall vpon euill, and vpon the good*, yet doe they not in any respect extend vnto sinne, but he persweth it with mortall, and implacable hatred. Indeed the naked action considered by it selfe must of necessity haue God for the *Author*, but the murtherous intention, which is the formall part, and the deformity of that action hath no more correspondencie with Him, then extreame heate hath with any mixture of cold, or the cleere light with any shadow of darkenes. Hence some curiously distinguish betweene *durities, and obduratio*; making *durities, hardnes of hart*, man's sinne, but *obduratio, hardning*, Gods iudgement. For seeing the wicked are so in Gods power that they cannot sinne without his sufferance his permission is necessary to this, that they should actually commit, what they are inclin'd to commit, and this is most iust in God; for though euill (*sayth St Augustine*) is not good, yet it is good, that there should be euill, in as much as God, who bringeth light out of darknes, is able to doe good of euill; and it is iust in him to permit, where hee is not bound to hinder. If his knowledge bee not in euery thing hee is not omniscient; if his presence were not in euery thing, hee were not omnipresent, so if his power worke not in euery thing, he is not omnipotent.

Farre be it from my attempt presumptuously to remoue those auncient bounds & limits of Gods *permission, dereliction, subtraction of grace, exhibiting occasions of falling*

*falling to the ill deserving*: but hence to conclude that in  
 the workes of the wicked, he hath no forwarder degree  
 of disposition then bare toleration, so that his will  
 should no way concur with the selling of *Ioseph*, argu-  
 eth rather a preposterous, superstitious feare, then anie  
 orthodoxe truth. For what is this but to ascribe weak-  
 nesse to the Almighty, if things may be done whether  
 God will, or no? What is this but to pull God out of  
 his throne, to spoile him of his power, and violently to  
 wrest out of his hands the office of iudging, and gover-  
 ning the world? And therefore though the Schoole-  
 mens proposition be, *God wills not sinne properly*, in consi-  
 deration of it selfe, as it is a meere priuation of that  
 which is good; yet they deny not but God wills sinne  
*impropiè*, accidentally, *propter coniunctum bonum*, for  
 some good conioyned with it. *Deum velle mala fieri, &*  
*Deum velle mala non fieri, non opponuntur contradictoriè*,  
 saith *Aquinas*, *cum utrumq; sit affirmatiuum*, to say that  
 God doth will that euill should be done, and that God  
 doth will that euill should not be done, is no contradi-  
 ction, seeing both the propositions are affirmatiue. For  
 sinne, though it hath an outward disagreement, such as  
 may be in a creature from the Creator, yet (as it is well  
 noted) it hath not naturally, or intrinsically, any inward,  
 positie contrarietie, in as much as God can make sinne  
 as sinne, turne to an occasion of his glory. If it were ab-  
 solutely euill to him, then should the Diuine Nature bee  
 the worse for it's being, which cannot stand with the  
 impassibilitie of the Deity. I must needs confesse that  
 some of our later writers haue not beene cauteleous  
 enough in enterlining their speeches in this point with  
 sufficient

sufficient warinesse, and circumspection; witnesse those  
harsh tearmes of *Gods exciting, stirring up, enclining, and*  
*by a secret, ineffable instinct mouing mens hearts to doe euill.*  
I knowe we may obserue the same words subiect to the  
like exception in S. *Augustines* 20, and 21 Chapters, *de*  
*gratia, & libero arbitrio;* in his 5 booke *contra Iulianum;*  
In *Aquinas* vpon the 9 to the Romans, and *Bellarmino,*  
though he gawleth *Caluin* herein, in his second booke  
*de amissione gratie, & statu peccati* denieth not that God  
moueth, prouoketh, yea and in a sort commandeth some men  
to doe euill. To vindicate, and redeeme the simplicity of  
truth almost strangled through defect of a discreet, and  
sober handling, if the words be taken in a castigated, and  
well qualified sense, as they were taken by S. *Augustine,*  
and the first *Imposers,* the seeming harshnesse will easily  
be mitigated, & this stumbling blocke of offence quite  
remoued. It is one thing (as I have learned out of an  
old writer) *to stirre vp, to bring forth, to dispose, and order*  
*mens euills,* and it's another thing *to worke, and cause euill*  
in men. It is one thing to make an instrument euill, and  
it's another thing to vse an euill instrument, being already  
so made by another. To make an instrument euill is  
euill, to vse an euill instrument, is not euill simply, yea to  
vse an euill instrument to good ends, is good. Satan, and  
our owne will hath made vs all euill Instruments, God  
though we be now made euill, vseth vs well. Satan, and  
our owne will hath wrought, and caused wickednesse in  
vs all; God moderateth, stirreth vp, and bringeth forth  
the euill, which Satan, and we haue caused in our selues,  
so that we vtter no part of that euill that is in vs, but  
where, and when it pleaseth the Gouvernour of the vni-

versall world. Hence is that of *Hugo de S. Victore*, *Deum malis voluntatibus non dat corruptionem, sed ordinem*. He moueth, and stirreth vp the corruption of the heart, not by infilling, or infusing the least obliquitie into a man, whose minde was pure, and innocent before, but finding the minde corrupt, and defiled, puls as it were the *Asp*ader out of his hole, and bringeth forth the poison which lurked in the breast. If as *S. Augustin* seemes to implic, he enclines their wills to euill for their iust deserts, it is not done compulsiuely, but according to their own, proper, naturall bent.

This euen the Philosophers could discouer through their glimmering light, namely that god being a simple, and pure act, ordinarily moueth all things according to the condition of the nature, which euery thing hath. He makes the heauens moue circlewise, because that motion is fittest for them. After the same maner he moueth man according to his wil, and reason, so that his choice, or will is not compelled, but whatloeuere hee doth, hee doth it willingly, whether the same bee good, or whether it be euill. *Peccatum necessario sequitur ex gratie subtractione*, sinne necessarily followes vpon the withholding of grace, yet not as the effect doth follow the efficient, for God caused not their crueltie, but only denied them his grace, which should make the render hearted, and louing. Neither doth it at all disparage, or detract from Gods iustice, that the wickednesse of these sinfull brethren is intermixed with his iust designes, for what can more magnifie his wisdom, and goodnesse, then that hee should bee able to perfect the faire, and straight lines of his righteous decrees by such crooked and



and crabbed instruments? That like a good Phyſition of the fleſh of Vipers he can make ſoueraigne Mithridate, and change their malignant poiſon into whoſome preſeruatues. If wee are not afraid (as *Anſelme* notes) to confeſſe that infant is made of God, which yet is brought forth by the adulterous will of man, why alſo ſhall we deny that he is the author of that action, which is produced through an euill will. By one, and the ſelfe ſame heat of the ſunne clay is hardned, & waxe molliſied: it is one, and the ſelfe ſame ſhowre which bringeth fertility, but according to the diuerſity of the earth, the ſucceſſe is farre different, for one earth produceth good fruits, and another ſends forth thornes, and briars. Fixe your meditations vpon the ſowleſt thing that euer was committed, looke on Gods worke in it, it is moſt pure. For as it is in thoſe double, two faced pictures, behold them on the one ſide, you ſee monſters, on the other ſide, the comeliſt lineaments of the moſt perfect feature. So is it in thoſe wicked actions, the ſame that man worketh ſinfully, God workes moſt holily. Take a ſimilitude from the heauens: the firſt, and higheſt heauen drawes by it's motion the reſt of the Planets, and that not by a crooked, but by a right motion; but yet the orbs of the planets ſo moued, moue of themſelues obliquely. If you enquire whence is this obliquity of motion in the Planets, certainly not from the firſt Mouer, but from the nature of the Planets. In one, and the ſame action man aimes at one end, and God aimes at another end, and therefore they worke *idem*, but not *ad idem*. Though theſe brethren did the act, which God would, and determined in his ſecret, eternall counſell, yet they

did it not vpon those grounds, and for those respects,  
 which God did purpose. When the father deliuer'd vp  
 his sonne, and Christ his body, and Iudas his matter,  
 wherefore is God in the deliuey iust, and man guiltie,  
 but because in one thing, which they did, the cause is not  
 one for the which they did, as *S. Austine* resolues the  
 question. Here you may consider the blindnesse, & dul-  
 nesse of humane policy, when it is banding, and conspi-  
 ring against the diuine prouidence. For when man  
 seemes most to oppose it, he doth but effect that, which  
 it willeth, and decreeth to be done. Giue me leaue to  
 resume my former allusion, but in a different applicati-  
 on. As the Planets haue euery one their motion in their  
 proper orbe differing from all the rest, and most of all  
 from that, which is first moued; but yet contrary to their  
 owne motion, wee see them daily wheel'd about with  
 the *Primum Mobile*: so when the motion of our wills  
 doe exceedingly vary one from the other, and all seeme  
 to driue to a contrary end then at that, which God  
 aimeth, yet are they so ouerruled by his power, that at  
 last we meet together, and bend that way where hee in-  
 tendeth. For the diuine wisdom (saith *Gregory* the  
 great) knowes long before how to lay the foundation  
 of waighty, and great successes to follow, and to dispose,  
 and bring to passe things by meanes seeming cleane cō-  
 trary. So this *Ioseph* therefore sold of his brethren that  
 he might not be reuerenced, or honour'd by them, but  
 therefore is he honor'd, because sold. Thus Gods coun-  
 tells, and decrees whiles they are auoided, are fulfilled, &  
 mans wisdom when it resisteth, is entangled. The con-  
 sideration hereof makes *S. Austine* breake into admi-  
 ration



ration, and cry out, these bee the great, the wonderfull, and exquisite workes of God, that when man, and Angels nature had sinned, that is, had done not that, what he would, but what they would, euen by the same will of the creature whereby that was done which the creature would not, he fulfilled that he would. And therefore when in the last day Christ shall come to iudge the world, then in the most cleare light of wisdome it shall appeare, how certaine, and ineuitable, and most effectual all Gods will is, how many things hee can doe, and will not, but willeth nothing hee cannot doe, so true is that of the Psalmist, *Our God is in heauen, hee hath done whatsoeuer he would.* But least I should seeme *illicite curiosus*, over-curious, and too inquisitiue about hidden misteries, I will here stint the prosecution of this point, making for better speed but a light footing in so deepe a sand. Sufficient it is for my purpose, and your information, that God did not barely permit, but also ordaine that *Ioseph* should be sent into *Egypt*, yet not in the fauour of the sin committed by *Iacobs* tonnes, but for illustration of his power, & preservation of his Church. They sold him only to disgorge their malice, and to hasten his ruine, but God made this their sending into *Egypt*, not a bondage, but an embassage, not a sending vnto misery, but vnto glory; and so I come from the perplexed circumstances of the action, to the happy euent, or consequence of the Action.

*And he made me a father to Pharaoh, and Lord of all his house, and a ruler throughout all the land of Egypt.*

*And hee made me.* It is the saying of Tully in his *second de natura deorum*, *Quia sibi quisque virtutem acquirit, neminem*

*minem à sapientibus unquam de eâ Gratias Deo egisse.* Because euery man himselfe getteth vertue to himselfe, therefore neuer any of the wise men did thanke God for it, as if the reason of man's vnderstanding was sufficient for a right gouernance. But the time of this ignorance is past, and the daies are come whereof it was prophesied that *the earth should be full of the knowledge of the Lord as the waters conuer the sea.* So that we religiously professe the ability of our nature is so wounded, that it needs a true confession, and not a false defence. For what is the very flower, and quintessence of mans wisdom, not guided by the spirit of God, to speake the best of it, but *docta ignorantia*, a learned kinde of folly, and profound simplicity. And this some of the Heathen themselues in that small knowledge of God, which sinne left them, did acknowledge him to bee the Author, and worker of the benefits they enjoyed. In the Greeke Poets the stile runs *Θεοὶ σωτῆρες ἡμῶν*, the Gods are the giuers of good things. The Romane Captaines hauing conquered their enemies, tooke part of the Lawrell, which they did beare in signe of the victory, and laid it in *the lappe of Iupiter.* But they did not glorifie God as they ought, for they robbed him of his honour, and gaue it vnto Idols. Yea, part of the Lawrell they kept vnto themselues, *sacrificing to their nets, and burning incense to their yarne.* Which ouer-daring presumption in sharing with soueraignty, and R. all Prerogatiue, is not only odious to the supreme Ma. iestie of the King of Kings, but to his Vicegerents, and Deputies here on earth. The *Ætolians* prou'd ridiculous, when being but Auxiliarie to the *Romans* in the warre against the *Macedonians*, they gaue out themselues the  
true

E. 47. 11.

Plin. nat. histor.  
lib. 15.

Phalaris.

true Conquerers. But it is blasphemie in man to attri-  
 bute either the strength, or glory of successes vnto him-  
 selfe. *Saint Paul's Omnia possum*, had beene ouer prelu-  
 mptuous, had he not added, *in Him that strengtheth me*. Phil. 4.  
 To preuent this vaine affiance in our selues, the Prophet  
 denouiceth him *curfed, which trusteth in man, and setteth* Ier. 17.  
*flesh to be his arme: for it is God which giueh strength to him*  
*that fainteth, and vnto him that hath no strength, be encrea-* Ts. 40.  
*seth power. Ad malum prior est voluntas creaturae; ad bonum*  
*prior est voluntas creatoris.* Mans will in wickednesse is  
 the first *deficient*, God's will in goodnesse is the first *effi-*  
*cient*. And therefore *Ioseph* hauing *manus ad clavum*, had  
*oculos ad caelum*; his hands at the sterne, and his eyes in  
 heauen. He rested not wholly vpon *Pharaoh*, knowing  
 that kings are but the fingers of that Hand, which ruleth  
 the world; but elevating himselfe frō the earth, soareth  
 higher, and like a true sonne of *Iacob*, behold's God vpon  
 the top of the ladder of his exaltation. *Hee made me a fa-*  
*ther*] Indeed the maiestie of Kings is sacred, we owe vn-  
 to them the bowing of the knee, the bending of the  
 heart, for as God suffereth them to share with him in his  
 highest title, so hath Hee giuen to them some relem-  
 blance of his power, for they also haue *Potestatem vitae,*  
*ac necis*, power of life, and death ouer their subiects. Yet  
 forasmuch as their hearts are euer in Gods hands & he  
 mouldeth, and turneth them, as seemeth best vnto him,  
 they can neither raise vp, whom God would haue de-  
 prest, nor depresse any, whom God would haue raised  
 vp. Which proueth it to bee a conclusion without ex-  
 ception, which the Prophet *Jeremy* hath in his 9. Chap- Ier. 9.  
*ter, Let not the wise man glory in his wisdom, nor the migh-*

ty man in his power, but let him that glorieth, glory in this, that he understandeth, and knoweth God. That Martiall King Edward the third outwent his fame, and was accounted to haue done things more commendable then his victorie, for hauing vanquished the person of the French King by force of battle, he put of from himselfe the whole glory, and gaue it most deuoutly vnto God, causing to be sung, *Non nobis Domine, non nobis Domine, not vnto vs o Lord, but vnto thy Name be praise;* for thou art worthy o Lord, to receaue glory, and honour, and power. Thus you see that euery good and perfect gift is from above, descending from the father of lights. A good thought (as the Schoole speakes) is *gratia infusa*, a good word is *gratia effusa*, and a good deed is *gratia diffusa*. Through his grace, which is the God of all grace, men are whatsoever they are. And so I come from the Author, or Primary cause of this aduancement, to the aduancement itselfe. *And he made me a father to Pharaoh, a Lord of all his house, and a Ruler throughout all Egypt.*]

Jam. 1.

S. Ierom in tra-  
du. Heb.

First stript, then sold, after that imprisoned, & after all, exalted, and made the great commander of Egypt, that a man may truly say, his fortune had as many colours, as his coat. Twice he lost his coat, once in the hands of his brethren, & again by the hands of his mistresse, but after all, Pharaoh inuests him with a ring, & a royal coat. I forbear the various rendring of the word [*Father*] following onely S. Ierome, who tells vs that in the originall, it signifies a father to the King, or a principall Counsellour. There's no ciuill name more honourable, and lesse subiect to enuy, as Plutarch, obserues in the life of *Romulus*, whose chiefe Citizens did therefore assume to them-  
selues

felues the name of *Patricij*. In the booke of *Hester*, *Ha. xxb. 16.*  
*man* a principall Counsellour is stiled *Pater Artax-*  
*erxis*, the father of *Artaxerxes*; And *Rehoboam* on *2. Chron. 13.*  
 the contrary being fourtie yeares old for his folly is  
 term'd a child. Let not therefore the rigide censure of  
 any esteeme wisdom and policy, altogether incompati-  
 ble with yonger men. For God measureth not his en-  
 dowments by number of yeares. Hoarie senses are often  
 couched vnder greenelocks, and some are riper in the  
*Spring*, then others in the *Autumne* of their age. God  
 chos'd not himselfe, but young *David* to conquer *Goli-*  
*ath*, and to rule his people. Not the most aged person, but  
*Daniell* the most innocent infant delivered *Susanna* from  
 the iniquity of the *Iudges*. A true *Elias* may conceiue  
 that a litle clowd may cast a large, & abundant showre,  
 and the scripture teacheth that God revealeth to litle  
 ones, what he concealeth from the wisest Sages. His  
 truth is not abased by the minority of the speaker, who  
 out of the mouth of infants, and sucklings can perfit his  
 praises. The *Angels* which sometimes appear'd in youth-  
 full semblances giue vs a pregnant prooffe that many  
 glorious gifts may be shrowded vnder tender shapes.  
*Timothy* was young, and yet a principall Pastor; *St Iohn*  
 not old, and yet an Apostle; *Ioseph* of a tender age, and  
 yet made a father, and principall counsellor to *Pharaoh*.  
 I know that they, which write of common wealths, ob-  
 serue three especiall causes, why the aged sort should  
 seem most indifferent to discharge so high a calling. The  
 first, is the prooffe of experience in things passed; the se-  
 cond, due consideration of the time present; the third, a  
 good vnderstanding of all that may follow. Howbeit



the forwardnes of youth is not excluded from advancement, if they proue themselves in manners, wisdom, & discretion old. To many Nature hath given her gifts, some education hath profited, others by learning are made wise, and the vnlearned are taught by obseruing histories, which the wise Counselour *Cicero* makes equal to that, which is before concluded of age. The prooffe of which abilities receiues it's strength from *Ioseph*: hee was so wise, as *Pharaoh* said *none like him*; so faithfull, as being a prisoner himselfe, yet was made *Keeper of the prison*, and kept that, which kept him: So chaste euen in the heat of alluring temptations, as he *lost* his cloake to keepe his honesty, whereas many *sell* their coat to loose their honesty. How kind & loving he was to his father, looke in the 42. Chap: of *Genesis*: there you shall see by the corne which he sent in the famine to feed him, and *Gen: 45.* by the chariots which he afterwards sent to fetch him. His providence, and circumspection for the Prince & country, was ratified, when they cried before him a *Sauour of the world, or as it were a God upon earth*; for the backs and the bellies of the whole land did blesse him. So that in *Ioseph* we haue the right character of a perfect Counsellor. For as gouernment is truly called *Alienum bonum*, the good of others, so are their mindes too narrow for publike places, who thinke they are advanced only for themselves; that account honours, and offices rather the fauour of their Prince, then their duty to the King, and common wealth; that vse them as immunities to their greater ease, and not as burdens to their greater cares. But I leaue discoursing of this dignitie, that I may speak a word of the correlative. *Saint Ambrose* vpon the 9.

*S. Ierom. in  
dist. Heb. in Gen.  
21.*

to the *Romanes* telleth vs, that the name of *Pharaoh*, was not a proper name, but rather a sur-name; for the Kings of *Egypt* were then called *Pharaohs*, as the *Romane Emperors* were *Cesares*, and *Augusti*. *Peter Martyr* deriveth it from the Hebrew verbe *re* which in the coniugation *Hiphil*, signifieth to avenge, as if the wise men of the *Egyptians* intimated by that surname the power of a king, who as *S Paul* saith, beareth the sword, and is an avenger *ad Rom. 13.* *gainst those that doe euill*. I stand not on the Etymologie, but only obserue the goodnesse of *Pharaoh*, in selecting a man of vnderstanding to be his publike Officer, & principall Counsellour. And here my heart daunceth with ioy, and my mouth is ready to ouerflowe with praises, when I consider how as *Solomon* the first, so our *Royall Solomon* the second, the wisest since the first for politike wisdom, hath notwithstanding his sage Counsellors for aduice, and information. O that the *Penny father Patrones* of these desperately sinfull times, to whose trust is committed the care of prouiding *Patres nutritios*, Nursing Fathers, to feed the flocke of Christ with the sincere milke of the word of God. O, I say, that these *Patroni Ecclesie*, or rather *Latrones Ecclesie*, for many of them haue turn'd their patronage into pillage, would at length imitate the example of this heathen in promoting *Iosephs* for the good of the Church, and the Commonwealth; then should wee not see so many glorious lights of diuine truth ready to expire, and powre out their soules here in the bosome of their Nurles for want of a free, and comfortable passage to the exercise of their Ministry abroad. *καὶ οὕτως τὸ πᾶν τὸν ἀνθρώπον τὸν ἐκ τῆς ἐκκλησίας, ὡς καὶ τὸν ἀνθρώπον τὸν ἐκ τῆς ἐκκλησίας, ὡς καὶ τὸν ἀνθρώπον τὸν ἐκ τῆς ἐκκλησίας*, was once the complaint of *NA.*



*zianzen*; and these men goe about to make vs renew it  
 Now, the sacred, and honourable order is in danger to  
 become the most scorned order: *ἡ δὲ ἐκκλησία, ἡ δὲ  
 διοικήσις ἐκείνη*, because Ecclesiasticall preferments are  
 not commonly confer'd on those, who are most suffici-  
 ent to serue the Lord, but on those, who are best able to  
 serue the turnes of their greedy Patrones, which thinke  
 them to be men of the best gifts, who are most able to  
 giue. This is it, which rents and teares in peeces the ve-  
 ry heart-strings of the Church, and sucks out the very  
 inmost blood of Religion. For when Protestants shall  
 vndoe those many good workes which Papists haue  
 done, yea which Heathens haue done, we are at a stand,  
 as *Iosuah* was at the siege of *Ai*, and knowe not what  
 to speak; only thus much we may affirme, where is want  
 of sufficient liuing, there wil be want of able Preachers,  
 and where such Preachers are wanting, there the peo-  
 ple perish. The people indeed shal perish in their sinnes,  
 but their blood shall bee required at thy hands, which  
 hast beene the cause of their spirituall famishment. *Pha-  
 rach* that his people might not be consumed by famine,  
 sets vp *Ioseph*, a *Man* of knowne worth, to gather food  
 for the prouision of the land; but many of these are so  
 farre from making wise *Ouerseers* of *Christs* flocke, that  
 they vse all the meanes they can to procure both a spiri-  
 tuall, and corporall famine in the land. For they throw  
 downe Townes, and Towneships, and which is mon-  
 strous, they strippe the world of *Men* too, for they put  
 out men God's owne Image, to bring in Sheepe. *Nero*,  
 and *Diocletian* destroyed but men, these destroy *Huma-  
 num Genus*, euen mankinde it selfe. Howsoeuer they  
 may

may giue loosers leaue to speake.

*Turno tempus erit, quo magno optauerit emptum  
Intactum Pallanta, & cum spolia ista, diemq,  
Oderit.*

*Virg.*

The time will come, wherein they will wish they had not so diuided Christs seamelesse coat; they will finde the Church goods are but a coale, which they carry from the Altar, as the Eagle did, but it will consume their nest, as that did hers. For it oft comes to passe that great houses are strangely, and suddenly made desolate, by a cause not considered of the world, but secret in God, and that is for some oppression either in the Sonne, in the Father, or in the Grandfather, for *Nullum tempus occurrit Deo*, it is all one to God, either themselves shall liue to see their wealth pull'd out of their hands by a higher power, or their Children shall wast it in riot, & prodigality, or some of their posterity shall forfeit it by disloyalty, and yee shall finde it true, which is said, that *tertius heres non gaudebit*, the third in descent shall liue to loose it. But I leaue these men to the scourges and lashes of an amazed conscience, and to the expectation of a dreadfull sentence, vnlesse they repent of their sacrilege, and carelesnesse in preferring learned Fathers, who should beget children to God through the preaching of the Gospell. *Pharaoh* in bestowing his dignities did more regard the publique good of the Countrey, then the priuate gaine of his owne purse. The Man hee exalted was not a *Mushrome* of a nights growth, but one made for publique seruice. He was able to bee a *Father to Pharaoh*, and therefore was his honour equall to his vertue. For he was made a *Lord of all his house, and a Ru-*

*ler.*

*ler throughout the land of Egypt.* Lord, and Ruler.

In all wel ordered Governments there are degrees, & these by God's appointment. For seeing Man is the most excellent of all creatures, it is most requisite hee should be sented of God with the aide of principalitie, otherwise the state of reasonable men would bee farre more miserable then that of beasts; and a generall flood of confusion would a second time overflowe mankind, did not order, and dominion prevent it. For it is not possible where all are equall, peace should long be kept. When the hearts of men are guided, & steered onely by their owne fancies, what licentious disorders doe arise? How are they tossed to and fro vpon the tempestuous seas of the world? Iudicious Master *Hooker* supposeth the worst times of the world to haue beene before the flood. Wee may gather it from the greatnesse of the plague, a vniuersall deluge. The cause of this by him is ascribed to the want of *Rulers*, for wee read not of any till the time of *Nimrod*, the first Monarch, who liued after the flood. Indeed it cannot bee denied there is no impossibilitie in nature considered by it selfe, but that men might haue lined without any publique regiment, howbeit the corruption of our nature being presuppos'd, we cannot deny but that the law of nature doth now require of necessity a dominion, & regiment, so that to bring things to the first course they were in, and to take away publique government, were vtterly to ouerturne the whole world. It is the opinion of the *Arch-Philosopher* in the 3 of his *Politicks*, that there is a kind of naturall right in the noble, wise, and vertuous to gouerne them, which are of seruile disposition

tion; and this truth euen *Mopsus* in the *Poët* doth acknowledge,

*Tu maior, tibi me est equum parere Menalca.*

*Verg.*

Ineed not enlarge my prooffe in declaring that difference, and superiority of one aboue an other is the ordinance of God. For the Scripture is copious in this argument, & Christ himselfe witnesseth in the 29 of *St Iohn*, speaking to *Pilat*, thou couldst haue no power at all, except it were giuen thee from aboue. If the powers that be are ordain'd of God, then also are they *constant*, and *stable*, and *not to be resisted*. For although by sundry successions humane things are disturbed, yet this power is perpetually preferred, as in the world, though there oftentimes happen innumerable changes, yet the heauen, the ayre, the earth, the sea keepe still their place, neither at any time leaue their limits. Hence therefore that *Arithmeticall proportion*, and *Rebellious Parity* of the *Anabaptists*, and those truly called *Puritans*, which virulently oppose the flourishing state of our Church, so long, & so happily established. The malice of that *Rabble* occasioneth this clause. For you may note that they, which are close *Factors* for the *Geneua discipline* do not tremble to beare the people in hand, that the *Puritans* wee most speake against, are those Christians, which *make it their meat, and drinke to doe the will of their Father which is in heauen*, and haue a care to walke *angelicall*, diligently, perfectly, and strictly in the waies of saluation. But to take away this vaile, which they lay before the eyes of the simple, they which our Church brandeth for *Puritans*, are those *brainsicke*, *undisciplin'd Disciplinarians*, those seditious medlers in our discipline *Ecclesiasticall*, and by consequence

consequence *Ciwill*, who make religion their *Stalking-horse* to all impieties, *Et per hunc Puritanismum non est via ad regnum caelorum*. By this kinde of *Puritanisme* the way is not to *Heaven*, vnlesse they will haue *Hell* to bee their *Heaven*, and the depth of villanie the height of pietie. These, these alone be they, which I ioyn with the *Anabaptists*, and that iustly; *eiusdem enim sunt farraginis*, They make the same *raedly*. For *They* which would seeke a parity in our *Church*, would seeke a parity in the *Policie*; *They* which would turne *Churches* into *Chambers*, *Priests* of the Lord into *Bench-presbyterians*; the sacred *Hierarchy* of *Bishops* instituted by *Christ*, and his *Apostles* into a new fangled Office of *Superintendents*, *They* would likewise, if their power were as preualent as their deadly malice, *Sceptra ligonibus aquare*, turne *Kings swords*, and *scepters* into *spades*, and *mattocks*; *lawes*, & *ordinances* into *Commons tumults*, and *mutinies*; & so make a new *Metamorphosis* of *Church*, and *Common-wealth*. The place, which the *Anabaptists* abuse, is taken out of the 21 of *St Matb*: The *Princes of the Gentils exercise dominion*, but he that will be chiefe among you, let him be your seruant. Herevpon these men haue dream'd that after *Christs* comming, we should be without *Rulers*, & *Authority*; & from the same words doth some of our refractorie, and schismaticall *Nonelists* at home muster their forces against *Ecclesiasticall Iurisdiction*. I will answer them in a word. *Rule*, and *Authority*, and *Power* was instituted for the suppressing of sinne; so long then as there is sinne in the world, which will be so long as the world lasts, government must haue it's force. The sword of the temporall power must correct it with seuerity; Spirituall *Rulers*



lers are to censure things spirituall, to keepe vnder fals-  
 hood, and to curb the violence of faction. It is high time  
 for Soueraigne Maiesty to send a strict *Iniunction* of ta-  
 king heed, and bewaring that wee poyson not our stu-  
 dies with the writings of *Puritans*, & *Iesuits*, for the one  
 no lesse then the other, vnder colour of *zeale*, and pre-  
 tense of *holy discipline* corrupt, and spoile Greene age be-  
 fore it can discerne, and season new vessels with vnsea-  
 sonable liquor. Witnes that detestable, and traiterous  
 instruction encouraging subiects to resist their supreme  
*Rulers* when they are notoriously taxed of iniustice, and  
 cruelty. So that Kings according to them shall be no  
 longer Kings, then they serue their turns. Are not these  
 Gospellers, where they broach such tenents, meere  
 Popes? Are not they like to *Antichrist*, that sits in the tem-  
 ple of God, but aduanceth himselfe against all that is called  
 God. Or doe they not worke like *Sampson*, who laid hold  
 vpon the pillars whereon the house did stand, that ouer-  
 throwing them, the house, and the men might fall in a  
 common ruine. I am sure Gods word saith, *touch not* *Psal: 105.*  
*mine Anointed, and doe my Prophets no harme.* And this  
 commaundement of obedience is without distinction.  
*Jeremie* commaunds the *Israelits*, euen those which were  
 captiues vnder heathen Kings *not to resist but to pray for* *Jer: 29.*  
*them, and for the peace of Babylon.* And it is acceptable to the  
 Lord, saith *St Paul*, *not that yee resist, but that yee make (up-* *1 Tim: 2.*  
*plications, and prayers for Kings, and for all that are in au-*  
*thority.* The Prophets, the Apostles, and Christ himselfe  
 subiected themselues to the power of Magistracie, and  
 therefore when the Disciple did drawe his sword in *Math: 26.*  
 Christs defence, hee was commaunded to put it vp into  
 his

his sheath. *Patientia enim Domini in Malcho vulnerata est*, saith *Tertullian*. The examples are not to bee num-  
 bred of Gods punishments vpon those that haue resi-  
 sted authority by God ordained, and established. In the  
 old Law it was death, if a man had *resisted* the higher  
 power. *Corah* with all his was consum'd with fire; *Da-  
 than & Abiram* were swallowed vp of the earth, becaule  
 they seditiously resisted *Moses* and *Aaron*. Wee knowe  
 what end *Absolon* came vnto, when hee had expell'd his  
 father out of his kingdome. What seemed more good-  
 ly to the eye of the world, then that notable act of *Bru-  
 tus* and *Cassius*, which destroyed *Cesar*, reputed a *Tyrant*,  
 & yet that those their doings were not allowed of God,  
 the end declar'd. Wherefore it is not lawfull to resist  
 supream *Rulers*, though they swarue from the line of  
 iustice; for it pleaseth God sometimes to punish his  
 people by a Tyrannous hand, and in such a case to resist,  
 what else is it but *Tollere Martyrium*, to take away the  
 occasion, the glory, and crowne of *Martyrdome*. But the  
 vindicating flames haue purg'd our ayre from these  
 strange fogges, so that now there's no danger of infe-  
 ction. If any hereafter should dare to vnraie these cin-  
 ders, and againe disperse those treasonable positions, I  
 could wish that *Lords*, and *Rulers*, and such as bee in Au-  
 thority would reward them as *Eliab* did *Baals Priests*, and  
*let none escape that is found*; or doe vnto them as *Samuel*  
 did, *hewe these traiterous Agags in peeces before the Lord*.  
 And so because *Lord*, and *Ruler* are *nomina relatiua*, Let  
 vs consider the Seigniory, or place of Regiment, of all his  
*house, and throughout all Egypt*. Before the soft weapons  
 of paternall perswasions became ouer-weake to resist e-  
 vill.

2 King. 18.

2 Sam. 15.



vill, *Rule* in generall was paternall, so that all dominion hath it's originall from the family, or houshold. Which kinde of proceeding the *Gracians* so much affected, that among them the state oeconomicall of euery mans priuate cause should first trie him able to gouerne in the common wealth. And therefore it was obiected to *Philip* king of *Macedon*, when hee would haue pacified the strifes in the City, that his Councell would little helpe, which would seeme to order others, when hee could not gouerne his owne at home. You knowe it is a naturall propriety in God to bring things *de infimis ad media, & à medijs ad summum*, and so hee exalted *Ioseph*, for he came to be Gouvernour not *per saltum*, & by way of fauour, for he was plac'd at the Oare, before hee sat at the Sterné; but like a Scholler in our Vniuersities, hee tooke his degrees orderly, and for his sufficiency. First he was made a *Father to Pharaoh*, thē *Lord of all his house*, and so a *Ruler throughout all Egypt*. Here, if I would borrow a little Geography, I might fill vp another houre, if not exceed it, by discoursing how famous, fruitfull, and populous a Country this *Egypt* was, when it began first to be called *Egypt*, whether it were a part diuerse from *Asia*, or *Africa*, or whether it partak'd of both; but these impertinences are rather fit to stuffe Comments, then to be discussed in Sermons. The thing which I admire, is that *Egypt* a place branded in holy Scripture for cruelty & tyranny, the *Iron furnace*, the *house of seruitude*, or *bondage*, should neuerthelesse receiue, and harbour *Ioseph*, when the house of *Jacob* lay in wait to destroy him. The vncircumcis'd esteeme him not only worthy, but according to his worth aduance him to a place of eminency.

Brethren of the circumcision, not onely not approue him, but condemne him as guilty.

It seemes *Ioseph* was not of that generation which affecteth singularity, whose eyes are haughty, and eyelids lift vp, but he was a man of an humble, and pretious spirit, whose courtesie, and sweet affability could procure such extraordinary loue, and fauour in a strange countrey. And the *Egyptians* in making a stranger capable of preferment amongst them, haue taught Posterity how in some cases we should regard *non Quis, sed Quâlis*, not so much whence, as what they are, which liue among vs. If it be well waied, we shall finde this was one principall meane whereby the Romane state receau'd both continuance, and encrease, because the people did so easily impart the liberties of their City almost vnto all. But the destruction, and ouerthrowe of the *Lacedæmonians* hence arised, in that they reiected those they conquer'd as strangers. And here, if *Ioseph* an Alien by birth, had not beene a subordinate *Ruler* in Egypt, both Egypt and the bordering nations had perish'd. Among vs Christians in Offices either of Credit, or Profit, what adoe there is, if this be *Scottish*, this *Welsh*, this *English*, & this I knowe not what, when we should remember that we serue vnder the dominion of one gracious Lord, & that those names of diuision are now abolished, hauing by a happy vnion recouer'd the ancient, common name of all the Inhabitants within this Ile. So that if the coat of many colours be giuen to *Ioseph* before *Reuben*, to the younger before the elder, wee should not repine at the disposall; for who are we that should dare to binde the hands of *Iacob*, as if hee could not bestowe his bounties,  
and

and favours on whom he pleaseth: Thus hauing with what speed I might, runne my intended race, giue mee leaue *à calce ad carceres reuocari*, and to end where I be- ganne. *Iosephi actio nostra esset instructio*; this rare equanimity and mildnesse of *Ioseph* towards his Brethren should be a patterne of imitation for intemperate spirits, and contentious dispositions in digesting iniuries, and recompensing good for euill. For whereas they stript him of his party colour'd coat, hee gaue them change of rayment; they sold him for mony, & put him in their purse, and in recompense of that hee would not sell them corne, but gaue it freely, and put mony in their sakes. They cast him into a pit to feed him with bread, and water of affliction, in lieu thereof he brought them into his owne lodging, and feasted them sumptuously. Thus with meeknesse, and patience hee work'd out an exceeding great waight of glory. For hee was made a Father to Pharaoh, a Lord of all his house, & a Ruler through out all Egypt.

*O qui sanctorum labores respicis, cur non & remunerati- ones?* O thou that seest the present sorrows of the Saints, why dost thou not looke out to see the future ioyes of the Saints? Yee stumble to behold the innocent *Ioseph* in affliction, why behold yee not in Egypt his glory, and exaltation. Indeed the world broacheth her best wine first, but of Christ it is said, *Tu seruasti bonum vinum vs-* *que nunc.* He keepes the best wine till the later end; and, as Solomon saith, *in our later daies we shall reioice.* For it is *Proverbia*, worthy to bee noted how such was the goodnesse of God vnto *Ioseph* that for the seuerall miseries, which he suffered, he receau'd a seuerall reward. For the hatred of

his brethren, he obtain'd the fauour of the King, and his Nobles. For the contempt, and scorn they heap'd vpon him, hee was worshipp'd of them with their faces downe to the ground. For the party colour'd coat they stript him of, when they cast him into the pit, he was arrayed by *Pharaoh* with a princely robe of fine linnen. Insteed of the fetters wherewith hee was bound in prison, *Pharaoh* put his owne ring on his hand, and a chaine of gold about his necke. Insteed of the prison, and dungeon where hee lay, hee was set vpon the Kings best Chariot saue one, and carried in great pompe throughout the Citty. In a word, insteod of his fathers house frō which he was exil'd, he had dominion in all the land of *Egypt*. So true is that saying of *Seneca*, *Quanto plus tormenti, tanto plus erit glorie*, the greater affliction a man endureth, the greater wil be his reward afterwards. But howsoeuer the Lord doth not alwaies deale thus with his children in this life, yet in the life to come they shall finde the truth, of that comfortable promise deliuer'd by the Apostle 2. Cor. 4. *Our light affliction, which is but for a moment, causeth vnto vs a farre more excellent, and an eternall waight of glory.* To which glory he that deere-ly bought vs, bring vs for his merits, and mercy sake. To whom with the *Father*, and the *Holy Ghost*, be all power, might, and dominion now, and euer. *Amen.*

FINIS.

